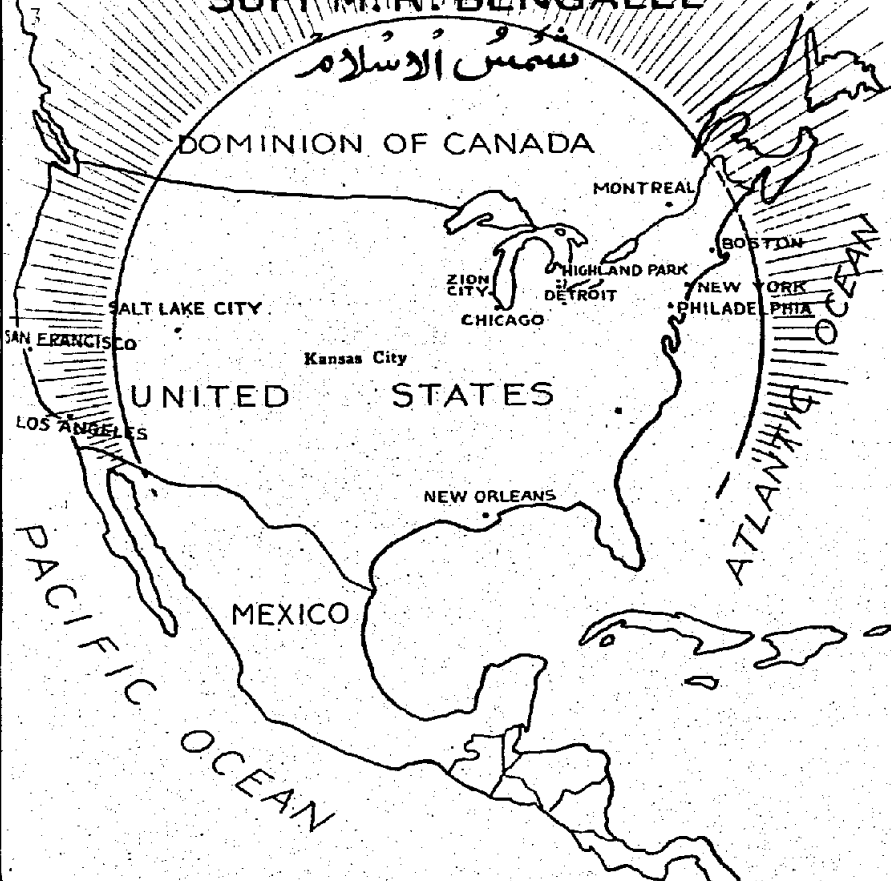


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE



Vol. XV

Fourth Quarter, 1943

No. 4

A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIQ.

Published by THE MOSLEM SUNRISE PRESS.

220 So. State St.

Chicago, Ill., U. S. Amer.

The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

THE LONDON MOSQUE.

63 Melrose Road,
Southfields,
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THE AHMADIYYA MOVEMENT IN ISLAM

Sufi M. R. Bengalee, M. A.,
220 So. State St.,
Chicago, Illinois,
U. S. America.

THE NIGERIAN BRANCH OF THE SADAR ANJUMAN AHMADIYYAH

P. O. Box 418,
Lagos (S. Nigeria)
B. W. Africa.

THE AHMADIYYA MOVEMENT.

P. O. Box 554, Nairobi,
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H. A. K. AYAZ KHAN.

B.A., LL.B.,
Boernerowo K/Warszawy,
No. 18, Telefoniczna Street
Warsaw (Poland)

N. A. GHAFOR SOOFI.

Esq.,
C/o H. M. H. Esmail.
P. O. Box 551,
China Buildings,
Hongkong (China).

HAFIZ A. G. NASIR H. A.

Kuni Doma Dori,
4 Chomi, 3 Ban
Nada Ku, Kobe (Japan)

MOHAMMAD SHARIF MALIK,

via Milazzo No. 3,
Piano, 5, Intenno 22,
Rome (Italy).

MALIK AZIZ AHMAD KHAN,

Petodje, Oedik,
Gang I, No. 27,
Batavia C. (Java).

Dr. MOHAMMAD DIN,

Lomina Street, 49,
Belgrade.

M. RAMZAN ALI, H. A.

La Gomunidad
Islamia Ahmadia, San Luis,
2725 Buenos Aires
(Argentine)

M. MOHAMMAD IBRAHIM Nasir., B.A.

Magyarovszagi
Izslam Mission,
VII. Arena-ut, 7.111 2
Budapest, Hungary

THE AHMADIYYA MOVEMENT.

Gold Coast, West Africa.
P. O. Box 39,
Salt Pond.

THE AHMADIYYA MOVEMENT.

Rose Hill, Mauritius.

THE AHMADIYYA MOVEMENT.

Box No. 305, G. P. O.,
Perth, W. Australia.



THE Moslem Sunrise

220 S. STATE ST.

CHICAGO, ILL., U. S. A.

Vol. XV

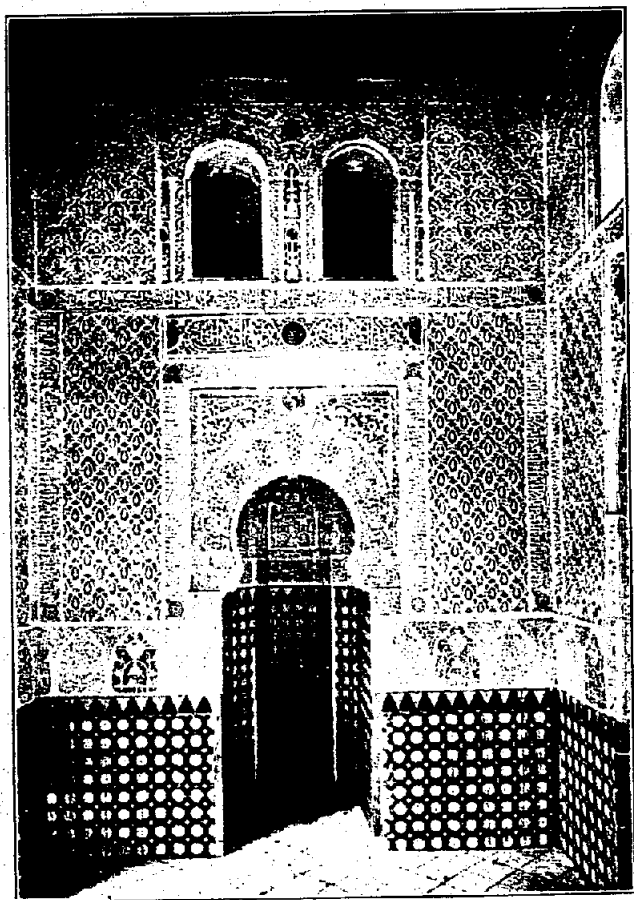
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ALHAMBRA



"The pride of Granada is the beautiful Alhambra—of all the structures built by man, one of the foremost in magnificence and splendor. It required over a century to build. Its decorative art has never been excelled. The view from the Generalife Palace overlooking the Alhambra is one never to be forgotten in its scenic beauty."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اِنْ الَّذِيْزِ عِنْدَ اللَّهِ اِلْسَاحَةٌ

A Small Chapter from the Holy Quran The Chapter AL-ASR.

Transliteration

Bismillaa-hir-Rahman-nir-Raheem.

Wal-asr

Inna'l-lusaana la fi Khusr

Illa-l-ladheena aamanoo wa amilu-ssaalihaati wa
 tawaasaw bil-haqqi wa tawaasaw bi-ssabr. (CIH)

Translation

In the name of Allah, the Merciful, the Beneficent

By the declining day

Verily! man is in a state of loss

Save those who believe and do good works and exhort one another to truth and exhort one another to patience.

من إحدِيث الرسول

The Sayings of the Master Prophet Muhammad

It is related on the authority of Abū Musa that the Holy Prophet said: "God extends His hands of mercy at night that those who sin the day may repent and turn to Him at night; He extends His hands of mercy in the days that those who sin in the night may repent and turn to Him in the day." (Muslim)

Anas related that the Holy Prophet said: "When a sinner sincerely repents of his sins and determines to do good, God is more pleased with him than a traveler is pleased at finding his conveyance in a trackless desert after it has been lost." (Muslim)

Abū Hurairah reports that the Holy Prophet said: "The man who calls people to the truth will receive blessings from God, as much as all those who accept it through Him, in addition to the rewards of his own actions." (Muslim)

Khubbah relates that during the days when the Holy Prophet was in Mecca, the idolaters severely persecuted the Moslems. Unable to endure the oppression, once they came to the Holy Prophet and implored him to pray to God to have mercy upon them.

The Holy Prophet at that time was reclining on a cloth in the shadows of the Ka'aba, and seeing the anxiety and consternation and distress around him, he said: "Virtuous people before you were buried waist deep in the ground by the persecutors and their heads were then sawn into pieces; but these people did not swerve from truth. And by Allah, Islam will spread in Arabia and all obstacles shall be removed in such a way that a single man, weaponless, shall be able to travel from Sana's to Hadarmout without fear, except the fear of God. But you are in a hurry." (Bukhari)

It is related that when Utha, son of Ghazwan, was the governor of Basrah, he said in the course of a sermon: "I remember the days when there were only seven Moslems in Mecca along with the Holy Prophet and I was the seventh one among them. We could not have any other thing for food except the leaves of the trees. On account of eating the leaves, our intestines became wounded. In those days I received as a gift a sheet of cloth which I divided into two parts, one of which I used myself and gave the other to Sa'ad, son of Malik to wear. Today every one of us is a governor of some province. I seek refuge with God from the slightest thought of self-importance." (Muslim)

Excerpts From The Writings

of

**Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)**

ESSENCE OF ISLAM

(Continued from the Second Quarter 1943 Moslem Sunrise)

Yea! whoso surrendereth himself to God and is the doer of good deeds, his reward is with his Lord; no fear shall come upon such, nor shall they grieve. (II-113.)

It should be noted that the above verse alludes to the three important stages of spiritual progress known as (1) Fana—Dying to self; (2) Baqua—Living in God and (3) Liqa—Union with God. The clause “surrenders himself to Allah” teaches clearly that all of our powers, organs, or whatever belongs to us must be surrendered to God and employed in His service. This is the state which must be termed as Fana—Death, because when a man abandons his whole self and all his powers to the will of God and consecrates himself totally to His service with a complete extinction of his selfish desires and pleasures, undoubtedly he dies to himself, which the mystics call Fana—Death. The clause that follows, “and he is a Muhsin—doer of good deeds” refers to the stage of Baqua—Living in God, for when a man is quickened by the love of God and moves simply in obedience to His will, after a complete annihilation of the self and after the extinction of the selfish desires, he is granted a second life which may be termed “Baqua—Regeneration or Living in God.

The following clauses: “His reward is with his Lord; no fear shall come upon such, nor shall they grieve,” which give a promise of reward, allude to the stage of spiritual knowledge, certainty of conviction concerning the existence of God, trust in and love of Him. When one attains to that stage, the reward of one’s sincerity, devotion and faithfulness no longer remains an obscure, dubious and doubtful matter. It becomes sure, certain, visible, concrete, and tangible as though it has already been experienced. In this state man is so sure of the existence of God that he may be said to be actually seeing Him.

No fear of the future darkens his faith. The dead past is buried and the living present has no sorrow for him. Every spiritual bliss is present. He is free from all kinds of doubts and misgivings and from the pain and anguish of expectations. Such a state is called Liqua—Union with or Realization of God. The word *Muhsin* in the above verse points clearly to this stage, because *Ihsan*, as explained by the Holy Prophet, signifies a perfect state wherein a man has established such a connection with the Most High that he can be said to be seeing Him at the time of worship.

This stage of Liqua—Realization of God, is realized fully by the spiritual wayfarer when his humanity is so completely overcolored by the Divinity that he becomes concealed under it, just as fire overcolors iron in such a way that apparently the iron becomes fire. It is in this stage that some seekers after God have stumbled. The apparent has been taken for the real. The Awlia—the friends of God, who attain to this point of spiritual progress or who obtain a glimpse of it, have been called the children of God by some mystics because these holy people throw themselves into the lap of Divine attributes. Just as a son resembles his father in physical features and in outward appearances, likewise the beautiful attributes of God are reflected, to a certain extent in such men as a result of their efforts to imitate the attributes of God. Though such terms as children of God have not been used explicitly in our religious literature, they have yet been deduced from the Holy Quran by the savants. The Holy Quran says: "*Remember Allah as you remember your fathers or with greater remembrance.*" which clearly shows that the metaphorical use of these terms is not at all prohibited, otherwise, the Holy Quran would never have adopted such a mode of speech, which could justify the use of such terms.

In this stage of Liqua—Union with God, a man sometimes performs such works which appear superhuman, and which are a manifestation of Divine power. For instance, our Lord and Master, the seal of the Prophets, cast a handful of pebbles at the infidels during the battle of Badr. He did not do it through prayers but by the exercise of his spiritual power. This handful of stones had such an extraordinary effect upon the enemy that all were blinded, not a single eye could escape it, they were thoroughly frightened and seized with panic. It is

to this miracle that the Holy Quran refers when it says: "*When thou didst cast, not thou but God didst cast.*" In other words, no human being could do it, it was the hidden divine power which did it.

In the same way, another miracle of the Holy Prophet, the splitting of the Moon, was a manifestation of the similar divine power. It is not the result of prayers; rather it was brought about simply by his finger filled with divine power. The Holy Prophet performed many other miracles of the same kind, which were unaccompanied by any prayers or supplications on his part. Several times it so happened that he dipped his fingers into a cupful of water and a whole army with camels and horses drank out of it, still the same quantity was left in the cup as before. Once he touched two or three loaves of bread and lo! they were sufficient to satisfy thousands of hungry persons. He blessed a small quantity of milk with his lips and it satisfied a large number of people. A brackish well was turned sweet by the fluid of his mouth. Serious wounds were healed by the touch of his hands. Eyeballs cast out during fighting were set in again properly by his blessed hands. There were many other similar miracles which the Holy Prophet wrought through his personal spiritual power with the divine power concealed therein.

A Brahmo Samajist, a so-called philosopher, and a naturalist, may deny all these miracles. They cannot help it because they cannot comprehend how the attributes of God are reflected in man. So let them laugh if they will, because they have no experience in these matters; they have not attained any degree of spirituality. What is still worse, they rest content even to die in this defective state.

But more pitiable is the state of the Christians who having heard of some similar though less powerful miracles of Jesus, have taken him for God. They say that his raising the dead to life, his cleansing of the lepers and his healing the sick of palsy, were due to his own power and not the result of prayers. This, they maintain, is the proof of his really being the Son of God or God, Himself. It is, however, a matter of great regret that these people do not know that if these miracles alone could turn any one to God, our Holy Prophet had a much greater right to divinity than Jesus; because Jesus did not show as many miracles of this kind as our Holy Prophet. The Holy

Prophet did not only perform powerful miracles himself, but left a long series of them to be shown through his followers till the Day of Resurrection. Such signs have always been shown in each and every age by the followers of the Holy Prophet, in accordance with the demands of the times and will continue to be shown to the last day of this world. You can hardly find a parallel to this among the followers of other prophets. How absurd then is it to declare a man God on the force of such extraordinary signs! If these can make a man God, will there be an end to the number of Gods?

It should be borne in mind here that though these signs really proceed from God, they do by no means equal those distinctive works of God which proceed directly from Him without the intervention of any other means. Nor is this proper. The miracle performed by a prophet or a saint unattended by prayer may not be within the reach of the ordinary mortals, yet it is not the same as the direct and clear manifestation of perfect Divine power. In other words, a miracle wrought by a prophet must have some comparative weakness or defect which distinguishes it from the direct and distinctive work of God. Otherwise, there is a danger of common people being misled so as to take man for God. That was why the rod of Moses, though transformed into a serpent a number of times, remained a rod after all. The sparrows of Jesus, the miraculous flight of which is mentioned in the Holy Quran, were after all nothing more than dust. No where do we find it stated in the Holy Quran that actual life had been breathed into them.

The miracles of the Holy Prophet were the best example of Divine power because he was the most perfect and the greatest model for the manifestation of God upon earth. Therefore, we cannot refer his miracles to any stage which can be called human, yet we believe that here too there must have been some hidden difference between the work of God and that of the Holy Prophet.

Now, the purpose we have in view in writing these lines is to show that a man who has attained to the stage of Liqa—Union with God, must necessarily perform some divine works during the best moments of his spiritual experience. The person who spends a part of his life in close company of such a holy man must witness such powerful miracles, because in those

moments the divine attributes are reflected in him to such an extent that his mercy becomes the mercy of God and his wrath the wrath of God. At times, he says, without offering any prayers, "Let such and such a thing be" and there it is. No sooner does he cast an angry look upon any person than some misfortune befalls that person. He casts a kind look upon another, the same is blessed by God. Just as the saying of God, "Be" always produces the desired results without fail, when a holy man who has reached this stage of spiritual progress, says, "Be", that also produces the similar result. As I have already mentioned, the real cause of these powerful miracles is the reflection of the divine attributes in such a holy man who attains to the complete union with God. Such a person is always used as an instrument for manifestation of Divine power and glory. God, Who is the true Beloved, by lifting the intervening curtain which separates Him and his lover, embraces him on account of his extreme nearness to Him. Blessed as God is, He blesses such a man's words, deeds, movements, food, clothes, time, place, and everything connected with him. Everything that touches such a man becomes blessed. The threshold of his house becomes filled with blessings which pour upon the doors of his home. He always enjoys Divine blessings and their fragrance. When he undertakes a journey, God is with him with all His blessings. When he comes home he brings with him a flood of Divine light. In short, wonderful is such a man whom none but God knows.

It should be clearly understood at this point, after the realization of the stage of the spiritual progress, deduced from the clause, "*Surrendereth Oneself unto the will of God*," what the mystics call Fana—Dying to self and what the Holy Quran terms, *Istiquamat*—Steadfastness, start the stages of Baqua—Living in God and Liqaa—Union with Him. Fana—Death, signifies complete detachment from the world, total self-abnegation and fullest self-abandonment to the Divine Will. Unless one is firmly established in the first stage, it is not possible for him to be transported to the second. In other words, full realization of Fana—Death—marks the beginning of Baqua—Life. In that state, the life of complete self-consecration to God becomes a second nature. The blooming and verdant offshoots of obedience to God sprout forth from the heart like a natural growth; and what was formerly regarded yours is no longer

yours but becomes God's alone. Whereas other people find joy in the gratification of carnal passions, the supreme happiness and bliss of such a man who attains to this stage, consists in the worship and remembrance of God and in the doing of His will.

After the spiritual wayfarer becomes firmly established in the second stage, Baqua, so that its effects enter into his very bone and marrow and become a part and parcel of his nature, he begins on the third, Liqua. In that state, the spiritual pilgrim perceives a divine light descending from heaven and illumining his whole being and everything about him. A most ecstatic and joyous love which he never experienced before sweetens his heart. Peace, tranquility, bliss and joy reign supreme within him and he feels as one feels, when one suddenly and unexpectedly meets and embraces a beloved friend, long separated from him. Words of God, lucid, delicious, blessed, blissful, fluent and charming, descend upon him while standing, sitting, sleeping or awake and it appears as though a cool, gentle and fragrant morning breeze has come from over a garden laden with intoxicating fragrance and joy. In that state, he is drawn toward God so much that he always thinks of and meditates upon Him. Life without His love is with him an utter impossibility. He is not only ready to sacrifice his life, property, honor and children and all that belongeth to him for the sake of God but has actually sacrificed them in his heart. He is moved and stirred by a mighty power of attraction but knows not what has happened to him. He feels divine light spreading rapidly within him in all intensity like the dawn of the day. He feels the streams of love, sincerity, and devotion flow strongly within him. Every moment he experiences God descending upon his heart. When ye, blessed wayfarer, attain to this state in full within yourself, be happy and thank the Beloved God that ye have reached the highest stage of spiritual progress—the stage of Liqua—Union with God.

In this final stage, a man passes through a marvelous experience; he feels he has been washed clean in abundant pure water and that after all the tendons of self-hood have been cut off from him, he has been created a second time; and the throne of the Lord of all the worlds has been set up within him, wherein reigns eternally the shining face of God, the Most Holy, in transcendent beauty and glory.

(Barahini-Ahmadiyya)

Alchemy of Happiness

By

Imam Abu Hamid Muhammad Al-Ghazali

(1059-1111 A. D.)

The Knowledge of This World

This world is a stage or market-place passed by pilgrims on their way to the next. It is here that they are to provide themselves with provisions for the way; or, to put it plainly, man acquires here, by the use of his bodily senses, some knowledge of the works of God, and, through them of God Himself, the sight of whom will constitute his future beatitude. It is for the acquirement of this knowledge that the spirit of man has descended into this world of water and clay. As long as his senses remain with him he is said to be "in this world"; when they depart, and only his essential attributes remain, he is said to have gone to "the next world".

While man is in this world, two things are necessary for him: first, the protection and nurture of his soul; secondly, the care and nurture of his body. The proper nourishment of the soul, as above shown, is the knowledge and love of God, and to be absorbed in the love of anything but God is the ruin of the soul. The body, so to speak, is simply the riding-animal of the soul, and perishes while the soul endures. The soul should take care of the body, just as a pilgrim on his way to Mecca takes care of his camel; but if the pilgrim spends his whole time in feeding and adorning his camel, the caravan will leave him behind, and he will perish in the desert.

Man's bodily needs are simple, being comprised under three heads: food, clothing, and a dwelling-place; but the bodily desires which were implanted in him with a view to procuring these are apt to rebel against reason, which is of later growth than they. Accordingly, as we saw above, they require to be curbed and restrained by the divine laws promulgated by the prophets.

Considering the world with which we have for a time

to do, we find it divided into three departments—animal, vegetable, and mineral. The products of all three are continually needed by man and have given rise to three principal occupations—those of the weaver, the builder, and the worker in metal. These, again, have subordinate branches, such as tailors, masons, smiths, etc. None can be quite independent of others; this gives rise to various business connections and relations, and these too frequently afford occasions of hatred, envy, jealousy, and other maladies of the soul. Hence come quarrels and strife, and the need of political and civil government and knowledge of law.

Thus the occupations and businesses of the world have become more and more complicated and troublesome, chiefly owing to the fact that men have forgotten that their real necessities are only three—clothing, food and shelter, and that these exist only with the object of making the body a fit vehicle for the soul in its journey towards the next world. They have fallen into the same mistake as the pilgrim to Mecca, mentioned above, who, forgetting the object of his pilgrimage and himself, should spend his whole time in feeding and adorning his camel. Unless a man maintains the strictest watch he is certain to be fascinated and entangled by the world, which, as the Prophet said, is "a more potent sorcerer than Harut and Murat."

The deceitful character of the world comes out in the following ways. In the first place, it pretends that it will always remain with you, while, as a matter of fact, it is slipping away from you, moment by moment, and bidding you farewell, like a shadow which seems stationary, but is actually moving. Again, the world presents itself under the guise of a radiant but immoral sorceress, pretends to be in love with you, fondles you, and then goes off to your enemies, leaving you to die of chagrin and despair. Jesus (upon whom be peace!) saw the world revealed in the form of an ugly old hag. He asked her how many husbands she had possessed; she replied that they were countless. He asked whether they had died or been divorced; she said that she had slain them all. "I marvel," he said, "at the fools who see what you have done to others, and still desire you."

This sorceress decks herself out in gorgeous and jewelled apparel and veils her face. Then she goes forth to seduce men, too many of whom follow her to their own destruction. The Prophet has said that in the Judgment Day the world will appear in the form of a hideous witch with green eyes and projecting teeth. Men, beholding her, will say, "Mercy on us! who is this?" The angels will answer, "This is the world for whose sake you quarrelled and fought and embittered one another's lives." Then she will be cast into hell, whence she will cry out, "O Lord! where are those, my former lovers?" God will then command that they be cast after her.

Whoever will seriously contemplate the past eternity during which the world was not in existence, and the future eternity during which it will not be in existence, will see that it is essentially like a journey, in which the stages are represented by years, the leagues by months, the miles by days, and the steps by moments. What words, then, can picture the folly of the man who endeavors to make it his permanent abode and forms plans ten years ahead regarding things he may never need, seeing that very possibly he may be under the ground in ten days!

Those who have indulged without limit in the pleasures of the world, at the time of death will be like a man who has gorged himself to repletion on delicious viands and then vomits them up. The deliciousness has gone, but the disgrace remains. The greater the abundance of the possessions which they have enjoyed in the shape of gardens, male and female slaves, gold, silver, etc., the more keenly they will feel the bitterness of parting from them. This is a bitterness which will outlast death, for the soul which has contracted covetousness as a fixed habit will necessarily in the next world suffer from the pangs of unsatisfied desire.

Another dangerous property of worldly things is that they at first appear as mere trifles, but each of these so-called "trifles" branches out into countless ramifications until they swallow up the whole of a Man's time and energy. Jesus (on whom be peace) said, "The lover of the world is like a man drinking sea-water; the more he drinks, the more thirsty he gets, till at last he perishes with thirst un-

quenched." The Prophet said, "You can no more mix with the world without being contaminated by it than you go into water without getting wet."

The world is like a table spread for successive relays of guests who come and go. There are gold and silver dishes, abundance of food and perfumes. The wise guest eats as much as is sufficient for him, smells the perfumes, thanks his host, and departs. The foolish guest, on the other hand, tries to carry off some of the gold and silver dishes, only to find them wrenched out of his hands and himself thrust forth, disappointed and disgraced.

We may close these illustrations of the deceitfulness of the world with the following short parable. Suppose a ship to arrive at a certain well-wooded island. The captain of the ship tells the passengers he will stop a few hours there, and that they can go on shore for a short time, but warns them not to delay too long. Accordingly the passengers disembark and stroll in different directions. The wisest, however, return after a short time, and, finding the ship empty, choose the most comfortable places in it. A second band of the passengers spend a somewhat longer time on the island, admiring the foliage of the trees and listening to the song of the birds. Coming on board, they find the best places in the ship already occupied, and have to content themselves with the less comfortable ones. A third party wander still farther, and, finding some brilliantly coloured stones, carry them back to the ship. Their lateness in coming on board compels them to stow themselves away in the lower parts of the ship, where they find their loads of stones, which by this time have lost all their brilliancy, very much in their way. The last group go so far in their wanderings that they get quite out of reach of the captain's voice calling them to come on board; and at last he has to sail away without them. They wander about in a hopeless condition and finally either perish of hunger or fall a prey to wild beasts.

The first group represents the faithful who keep aloof from the world altogether, and the last group the infidels who care only for this world and nothing for the next. The two intermediate classes are those who preserve their faith,

but entangle themselves more or less with the vanities of things present.

Although we have said so much against the world, it must be remembered that there are some things in the world which *are not of it*, such as knowledge and good deeds. A man carries what knowledge he possesses with him into the next world; and, though his good deeds have passed, yet the effect of them remains in his character. Especially is this the case with acts of devotion, which result in the perpetual remembrance and love of God. These are among "*those good things*" which, as the Koran says, "*pass not away.*"

Other good things there are in the world, such as marriage, food, clothing, etc., which a wise man uses just in proportion as they help him to attain to the next world. Other things which engross the mind, causing it to cleave to this world and to be careless of the next, are purely evil and were alluded to by the Prophet when he said, "The world is a curse, and all which is in it is a curse, except the remembrance of God, and that which aids it." (Kimiya-i-Saada, translated by C. Field)

A Mighty Prophecy

Let the whole world bear witness that I prophesy in the name of the Lord of the earth and the heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching, nay, are very near when the religion (ISLAM) preached by me will be the only religion that will be regarded with honor upon the face of the earth. The Almighty God will bless this religion (ISLAM) and this system in a wonderful manner, and will destroy everyone who thinks of destroying it. The victory which it (ISLAM) will gain will be a lasting victory, and its supremacy will continue to the end of days. (Hazrat Ahmad.)

The Shortage of Husbands

By Amram Scheinfeld

For the first time in our history we are confronted with a big shortage of potential husbands. The situation is so serious that **one out of every seven girls now seems headed for spinsterhood.** And if we add to this the young widows and divorcees who won't be able to marry again, we are threatened with a standing population of millions of husbandless women.

This situation cannot be blamed on the war, though the war will make it worse. There are two fundamental causes for our man shortage. One is that we have used up the artificially created male surplus brought in by past immigrations. The other is biological: males are inherently weaker in resistance to disease and death. Nature starts things off with more males—105 to 106 boys are born for every 100 girls. But among infants dying in the United States before their first birthday, there are 25 per cent more boys than girls. By the time the mid-twenties, the principal marriage years, are reached, the original surplus is entirely gone, and thereafter women increasingly outnumber men. Twice as many women as men live to be 90.

To make things more difficult for women, sizable numbers of men remain single through choice or individual circumstances. Prewar estimates were that 17 out of every 100 American boys would remain bachelors.

The man shortage we face is social dynamite. It can rock the foundations of our social system and attitudes toward sex, cut down our population, change our American way of life.

Few factors hitherto have been more important in molding our social attitudes than our comfortable surplus of marriageable men. If American girls have been more independent than European girls, if they have not had to inveigle men with dowries or tolerate a double standard of conduct which worked all in men's favor, it is largely because American girls were in a more commanding position.

What precise effects a changed sex ratio will have on

the American social scene, no one can predict. But a preview of what could happen is afforded by a number of European countries which have long had a surplus of women. For example, there is the situation in Sweden, generally regarded as one of the most stable, enlightened and progressive countries of the world.

Despite the fact that Sweden has lost no men through wars for many years, a man shortage developed, in part through the higher male mortality rate and in part through emigration. Added to this, Swedish men have been in the habit of marrying very late (at the age of 30, on the average) and a large proportion remain bachelors.

Here are some of the results, as reported by Dr. Alva Myrdal, noted Swedish population expert:

Twenty-five percent of all Swedish women are unmarried at the age of 40.

The average age of Swedish women at marriage is 27.

The Swedish birth rate has dropped so alarmingly that it is now the lowest in the world—0.756, or 25 per cent short of what is needed to replace the population.

One in every seven or eight births is illegitimate, and the rate would be much higher if birth control were not widely practiced among young people.

The frank recognition that many women have no opportunity to marry, or must wait a long time before marriage, has led to the sanctioning of sex relationships outside wedlock. Unmarried mothers have the same status and privileges under the law as married mothers.

"We take this attitude," one Swedish authority told me, "not only because in our plight we welcome every child born but because we feel that a woman who is denied the opportunity of marrying should not also be denied the privilege of having children if she wishes them."

It is improbable that any thing approaching the Swedish situation could develop in the United States. But a large surplus of females, with no opportunity for marriage, seems inevitably to lead to more sexual latitude.

Following World War I, as a result of war casualties and other factors, the surplus of women in Europe was enormous. The excess of women in Poland was 38 per cent; in Russia, 32 per cent; in Great Britain, 23 per cent; in

France, Germany and Italy, 21 to 22 per cent. "The situation was so bad," population experts tell us, "that there was serious discussion of giving polygamy legal status." Actually it went beyond the discussion stage.

A French woman scientist said recently: "It is generally understood that about one in every ten marriages in France has been polygamous. Not legally so, of course. But men have illegal wives in addition to their legal ones, and often maintain two homes and two sets of children."

Elsewhere in Europe, including England, increased numbers of women, who could not get husbands of their own shared the husbands of other women.

Such examples emphasize the fact that the system of one husband to one wife is based on the assumption that there are enough men to make it work: The biggest check to polygamy has always been the simple arithmetic of a one-to-one sex ratio.

A surplus of women may bring other threats. There is a possibility of more illegitimate births, or of a decline in population. Lack of husbands would swell the ranks of women workers, create new employment problems. All this has happened in Europe.

What can be done about it?

Improving prenatal conditions would give boys a better chance of achieving birth. Among younger, healthier and better-cared-for mothers, the ratio of boys born is considerably higher than average. In wartime and postwar periods the ratio of boy births goes up, chiefly, it is believed, because there is more child-bearing by younger mothers.

Our next step would be to keep more males alive. In the more favored groups the infant-boy death rate is only half the average for the nation; by better care for all we could start thousands more little boys on life's way.

Uneven geographical distribution of the sexes creates an obstacle to marriage. The far western states still had, at the war's outbreak, a six per cent excess of males. In contrast, the New England and middle Atlantic states, with only one fourth of our total population, had almost three fourths of our surplus of native white females.

Any steps which would help to even up the distribu-

tion of the sexes would increase the marriage chances of our women. The war emergency has brought women into many fields where formerly there were only men. If the barriers remain down after the war, it would step up the marriage-license rate. And a great deal could be accomplished through more deliberate efforts to bring marriageable young women and men together.

Authorities with whom I have discussed the problem are worried not that the American public will be alarmed but that it will not be alarmed sufficiently to bestir itself. To produce workable plans, and to devise means for carrying them out, will require the cooperation of our most able lawmakers, sociologists, psychologists, clergymen, educators, businessmen and, most important of all, of our wisest and ablest women.

If we do not begin such planning in the very near future, we may find ourselves losing one of the most important social battles on our home front. And this time our young women, not our young men, will be the casualties. (The Reader's Digest—Condensed from Collier's)

Opening of First Ahmadiyya Mosque In Lagos, Nigeria, West Africa Impressive Ceremony

As already announced, a very solemn and impressive ceremony in connection with the formal opening of the First Ahmadiyya Central Mosque in Lagos, erected under the auspices of the Sadr, Anjuman Ahmadiyya, Qadian, Nigeria, Branch, took place at 21 and 23 Ojo Giwa Street, Lagos, on Friday, before a large congregation of Moslems and Christians of all denominations.

Before the appointed hour, the whole of the area adjacent had been thronged with eager spectators while the special enclosure erected for the purpose was attractively decorated with flags and bunting.

In a special address Maulvie Hakeem welcomed all present and expressed great pleasure at seeing all sections of the community both Christians and Moslems represented and thanked them for the keen interest displayed by them in the Movement which was a demonstration of their sympathy, goodwill and co-operation.

As some of those present might remember, the foundation stone of the Mosque was laid on March 12 last, by Chaudhri Sir Muhammed Zafrull Khan, L.L.D., K.C.S.I., etc., Judge of the Federal Court of India, with whom were Sir Aziz-ul-Haq, High Commissioner for India in London, Sir John Colville, Governor of Bombay, while His Excellency Sir Bernard Bourdillon presided at the ceremony.

Since then the members of the Sadr Anjuman Ahmadiyya went to work with that keen determination and religious zeal characteristic of all good Moslems and had now succeeded in erecting a beautiful edifice fitted with electric light and other modern amenities for the service of God Almighty.

Concluding, Hadja Hakeem appealed for the manifestation of the lofty ideals of moral virtue, for the establishment of the unity of God, love of the Creator, piety of the soul, sympathy for the poor, real protection of the rights of men and the union and true equality of mankind.

(From Lagos Daily Times, August 28, 1943)

The Lesson of Syria

By Oswald Garrison Villard

The British, doubtless with American aid and approval, have properly compelled the French Committee on National Liberation to reverse its tyrannical stand in Lebanon and to restore to office the president as well as the premier, Riad Solh, and two other ministers whom it had thrown into jail. General Catroux, who flew from Algiers with power to stop the incipient revolution, called upon Major General Sir Edward Spears, the British minister to Lebanon, and was promptly told that there could be no political peace in Lebanon until the imprisoned ministers were restored to their positions, and that prompt steps must be taken to end this threat to the whole Allied position in the Middle East. Since the British have large forces on the spot, there was nothing for the French to do but to yield. Algiers dispatches report that the result will only slightly improve Anglo-French relations, already considerably strained, and that the crisis continues because the French committee has yet to decide what will be its new policy toward the demands of the Lebanese Chamber of Deputies for immediate independence.

Naturally the French and some English would like to postpone the whole question of Syrian independence until after the war—as the English have done with India's freedom. But the Lebanese are not likely to assent. They have tasted blood, and their ministers have come back to Beirut victorious and conscious that the war and the British determination to keep Syria and Lebanon quiet have placed them in an exceedingly strong position of which they will doubtless seek to take every advantage. Moreover, the unpopularity of the French has been greatly increased by recent events, and they in turn will be embittered by the humiliating position in which they now find themselves.

Loss of French Prestige

So grave is the situation that *Tomara* of the *New York Herald Tribune* has telephoned from Lebanon that, after surveying the "serious state of affairs," she will not be "surprised if the disorders in this Middle Eastern country, which has been

under French dominion for twenty-five years and under French cultural influences for centuries, lead directly to the end of French rule in both Lebanon and Syria." For the first time in many years, she reports, Moslems and Christians are united against the French, and are asking American and British aid against a rule which they consider unfair and unjust. "The French," she adds, "nervous, aggressive, and accused of having broken their pledges to grant independence, are no longer liked in this part of the world."

This is a remarkable understatement. The French have been bitterly hated ever since Versailles, when they took over the mandate for Syria. They had been promised it in one of those infamous secret treaties drawn up by our Allies of the First World War and, according to Woodrow Wilson, never communicated to him until he reached Paris for the peace-making. Colonel House admitted in his diary of that period that the United States was powerless to stop this since England, Belgium and Italy had agreed to this French grab. On March 10, 1919, he wrote in that diary: "Another difficulty is Syria. [Lloyd] George declares the French are making trouble for themselves and war is sure to come if they insist upon their present plans. . . ."

From the beginning the French rule in Syria was marked by abominable mismanagement and cruelty, culminating in 1925 in bloodshed and destruction of the native quarters of the city of Damascus. On November 4, 1925, the *Nation* wrote: "If the league measured up to its job it would order France out of Syria at once. . . . Let the men who see in the League of Nations the panacea for the world's ills have the courage of their convictions; let them turn from Bulgaria and Greece to demand that the league act to stop this murderous war carried on by its agents in its name."

Revolt of the Druses

But the league failed utterly, just as it did whenever anything came up calling for vigorous and aggressive action. As in the case of Vilna and Corfu, it refused to right the wrong although all Syria was aflame. France lost 6,626 men just in suppressing—partly from the air—the revolt of the Jebel Druses, a portion of the Syrian people. Then the French discovered that certain villages near Damascus had sheltered

rebels, whereupon they turned them over to their Circassian troops to plunder at will. They plundered, raped and killed. Naturally the villagers fought back and the Moslem quarters in Damascus sided with them. More air-bombings by the superior race and nation followed, together with heavy artillery attacks, all of which cost 4,000 Moslem lives. After the outbreak the rebels were fined 100,000 gold pounds and were forced to surrender 3,000 rifles under penalty of more bombing. Yet the league's covenant stated that "the well-being and development of such peoples form a sacred trust of civilization"! After six years of military despotism and bloodshed in Syria, the league forgot all about those brave words and so dug its own grave a little deeper.

The French were brazenly frank about their own policies. Thus the high commissioner, M. Serraut, declared that the Syrians were French subjects and as such would be entirely subordinated to France. The military commander, General Gouraud, declared that "France must remain in Syria for both political and economic reasons. The political consequences of our abandonment of the country would be disastrous. Our prestige and influence in the Levant and the Mediterranean would be doomed." An ex-premier of France, M. Leygues, added of Syria: "France will occupy all of it and always." Well, the wheel of destiny has now made a full turn, and if the French are thrown out those thousands murdered in Damascus will have been avenged. Why the French should have done so badly in the Middle East is a riddle, for their reputation as colonizers in Africa has been of the best. Usually they have got on better with the natives than any other invading nation, and they have often shown the greatest wisdom in dealing with questions of color.

Issues Now at Stake

I have related this part of the Syrian story not merely that my readers may have something of the background of what is happening now, but because of the vital importance of the developments in Lebanon and Syria. There are grave issues at stake. For example, the final outcome will show just how sincere the United Nations are in their assertions that this is a war for the Four Freedoms, and it will throw a bright light on the attitude England and the United States propose to take toward the France of De Gaulle. The policies of these two

nations will be watched with suspicion, but also with hope, by all Middle Eastern peoples. There are already insinuations that the Lebanese have been incited to demand independence now by British agents and by the steps taken by the British government in favor of the pan-Arabian movement—which steps London doubtless believed necessary to head off Hitler's open attempts to rouse the Arabs against the English and the French.

Again, there will be repercussions in Palestine, which adjoins Syria on the south, if the English insist that the French keep their promises to the Lebanese. For the Palestinian Jews will then more emphatically than ever demand that the British keep the pledges as to Palestine that they made in the Balfour Declaration, which has been thrown upon the high heap of discarded, dishonored national covenants. Perhaps the pending conference of Churchill, Roosevelt and Stalin, the results of which may be revealed before these lines appear if, as many think, it is now taking place, may bring out in strong relief the Big Three's plans for both the Middle and the Near East. In any event, the latter region is today a tinderbox which may cause dangerous fires.

New System of Government Needed

But Lebanon itself is merely a sample of the literally innumerable problems which confront the United Nations now and will harass the peace-makers when the war ends. It also brings to the front pressing questions as to what will take the place of the wrecked mandate system of the League of Nations. If, as Sumner Welles, Wendell Willkie and Henry Wallace have told us, the day of imperialism is over, and the territories of backward peoples are this time really to be held in trust for them until they achieve self-government, then some new system of administration must be devised. For the record of all the mandates shows that the League of Nations controlled the mandatories not at all, and that the latter acted just as they did before the mandate system was evolved.

Shall we entrust any one nation with the fate of any colony or any state in a condition of transition such as has marked the development of both Syria and Lebanon? If such territories are to be ruled through a central body, can it not be done by putting in charge representatives of countries wholly

free of imperialistic desires, such as the Scandinavian states and Switzerland? Failing this, would a joint commission made up of the representatives of several states not give us the desired machinery? This is the time to think about these things and to plan about them, and not when the peace has suddenly come and ten thousand questions present themselves for solution.

It will be dangerous indeed if we deny independence to all those who are struggling for freedom until the war ends. Let us remove all the possible causes for friction that we can before the shooting stops. What will be left will be bad enough since Europe will be torn by the bitterest hatreds and dissensions and will be faced by starvation, communism and chaos. Today every demonstration the United Nations can give of their sincerity and their determination to uphold the Four Freedoms will doubly help to remove distrust and doubt, and win both the war and the peace. (*The Christian Century*).

Editor's Note:

It must be said in justice to the Arabs of Palestine that the system of mandate must be terminated there immediately and complete independence must be given to the Arabs in fulfilment of the pledge made to them through Sir Henry MacMahon in 1915, which gives them the Priority Rights. It is a noteworthy fact that Palestine belongs to the Arabs just as England belongs to the English or America belongs to the Americans because the Arabs have occupied the country for thirteen unbreakable centuries.

Concerning the pledge made to the Jews through Balfour Declaration, the following facts must be borne in mind:

First: In view of the fact that the Balfour Declaration was made two years later than the MacMahon agreement, the Balfour Declaration was illegitimate.

Second: Such huge numbers of Jews have migrated into Palestine that already a National home has been created for them and unless this immigration is stopped at once, the Arab majority will be turned into minority contrary to the clause of the Balfour Declaration: "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities of Palestine."

Third: Palestine is no solution for the refugee Jews of Europe. It can absorb only a small fraction of them. Therefore, in all justice, after the war, they must be helped to return to their own homes—Polish Jews must go to Poland, German Jews to Germany and so forth.

Islam on World Peace

By

Maulana J. D. Shams, H. A. Imam of The London Mosque

Religious Freedom

Islam, in order to establish peace and to remove inter-religious contention and strife, has presented to the world the teaching that every man is entitled to have a free conscience and may indulge in any religious activity that he desires. Almighty God says in the Holy Quran:

"And say that truth is from your Lord. So let him who pleases believe and let him who pleases disbelieve." "Let there be no compulsion in religion."

Freedom of conscience in religious matters is so indispensable that in Islam an offensive religious war is never allowed except the continuation of a defensive one for establishing religious freedom. God says in the Holy Quran:

"Fight with those who attack you until such time as religious freedom is established," so that a man may accept a religion only for the sake of God and so that nobody should interfere with him in his spiritual relationship with his Creator.

Belief in all the Prophets

Quarrels often arise because the followers of different religions think that the prophets or founders of other religions are impostors.

Such false ideas create hatred, lead to riots, fights, disturbances and even bloodshed. But the Holy Prophet of Islam at the time when every nation thought the prophets and leaders of other nations to be false, according to the commandment of God, declared: "There has been no people in the world but God has raised among them a prophet for their guidance." So it was, Muhammad (peace and blessings of God be upon him) alone, who revealed the truth about the prophets of the Hindus, the Persians, the Jews, the Christians, and others; and thus laid the foundations

of peace and brotherhood among the various peoples. God says in the Holy Quran: That if the adherents of other religions also believe in God as the Muslims believe then they are indeed on the right course; and if they turn back then they are in great opposition, that is they are a mere hinderance to a complete unity between different religions.

"Respect for the views of others"

God also prohibited the Muslims from using abusive or disrespectful language concerning the leaders of other religions and communities or their teachings, thereby preventing a source of strife. God says: "Do not abuse those whom they call upon beside Allah (although it may be wrongful from your point of view) lest exceeding the limits they should abuse Allah out of ignorance." That is, your action and speech should never injure the feelings of others, or it will thus be a cause of trouble inasmuch as they in turn will be encouraged to abuse your principles, your Prophet, and your God.

Places of worship

Another cause of strife is that some people hinder others from worshipping God in their sacred places and even go so far as to destroy their temples. Islam, the religion of peace, distinctly says about the places of worship: "Who is more unjust than he who prohibits the name of Allah from being glorified in Allah's temples and seeks to destroy them." (2, 114). So according to the teachings of Islam, all men, "whether conquerers or conquered, enjoy the free right to use their own temples; and if anyone wishes to worship God in his own way in a place not belonging to his faith he should not be prevented therefrom, because a temple is a place dedicated to worship and to the name of God." The first person in the world, who carried this golden principle into practice was the holy founder of Islam who allowed the Christians of Najran to hold their service in his own mosque in Medina.

Acknowledgement of virtues of other Religions

While claiming to be full of truth and perfection, Is-

Islam recognises and acknowledges the virtues of all existing faiths, and even counsels them to desist from the wholesale denunciation of all other rival creeds and exhorts them to acknowledge each other's virtues. God says in the Holy Quran: "The people who make wholesale denunciation are ignorant and have no knowledge." (2. 113). It means that the followers of different faiths should recognize all that is good in all religions. Good is good wherever it may be found. To be able to see no good point in other religions only means ignorance and selfishness. But it would be utterly false to imagine there is possibly no good in a great system of religion which has guided for centuries the destinies of millions of our fellow-beings.

Adoption of the best on examination

Another cause which leads toward troubles and strife is that the adherents of different religions believe in those religions merely to follow in the footsteps of their forefathers. Therefore they do not try to understand the truth but blindly oppose other religions and create mischief. This attitude is the real source of fanaticism and prejudice which causes war among the followers of different faiths. Islam, therefore, does not recognize a religion which is adopted merely because it is the ancestral religion, and which is adopted without any understanding and reason. Islam moreover strongly condemns those who follow a religion blindly. God says: "And when it is said to them, follow what Allah has revealed, they say: Nay, we follow what we found our forefathers believing; What! and though their fathers had no sense at all nor did they follow the right way."

It is a gross error to hold that a man must follow the faith of his forefathers and should not change his religion, even though another religion may be perfect, and more excellent than his own. For if we justify this attitude, there should not be found Christians, Jews or Muslims.

It should be remembered that the perfect religious freedom, teaching of tolerance, and the acknowledgment of beauties of other faiths which are preached by Islam, "do not mean the wholesale appreciation of all other faiths. As it is a fact that there do exist some fundamental, if not

wholly irreconcilable differences in the present forms of the various faiths." Therefore to remove the differences of views and to create a perfect unity among the adherents of all faiths, "Islam enjoins complete freedom in the matter of preaching one's own religious beliefs, provided that they bring forward the beauties and excellencies of their teachings before the public rather than finding flaws in others." God says in the Holy Quran: "And do not argue with the followers of the Book except by what is best." That is you should prove the excellence and superiority of your own teachings. And God says about listeners: "Give glad tidings to my servants, those who listen to the Word, then follow the best of it. These are they whom Allah has guided and it is they who are the men of understanding and wisdom."

If all the adherents of various creeds sincerely adopted the above-mentioned attitude and listened to each other's views seriously they could look forward to the day when all of them would have the same religion.

Employers and Employees

To remove the causes of disputes between the employers and the employees and to establish peace between masters and servants, the Holy Prophet of Islam said "Those who serve you are your brothers. God has placed them under you. So whoever has his brother under him, let him feed his brother from his own dish, and clothe him from out of his own clothes; and should not put him to do tasks more than he can bear, and if you do then assist him in his work." It means that neither our servants nor our subjects are to be considered in any way inferior to us. We are all brothers and sisters, men and women. They may any day be our equals in life, therefore the Prophet of God says: "Treat them as your brothers." Such is the rule of Islam. If it is adhered to by masters and employers of labour, all disputes can be eradicated from the economic and social world.

Capital and labour

Islam also suggests a remedy for the great problems arising out of capital and labour. It does not prohibit peo-

ple from earning by legal means, more money than they actually need. But at the same time Islam has made it obligatory upon the rich that they should annually give away one-fortieth of their wealth as charity to be spent by the State to help the poor, the needy and the orphans. Moreover Islam enjoins upon all men of substance to spend their money freely on the religious, social and educational welfare of the people. The second law which Islam has laid down for the distribution of wealth among the people, is the law of inheritance. Under this law when a man dies, his heritage is to be distributed among his children and other relations. The deceased person has no right to deprive them of it. And he is not allowed to will away any more than one-third of his property. Moreover, to solve this problem, Islam has banned usury and interest. In this way indirectly Islam is a deterrent in the armaments race and thereby to destructive wars. Without interest there could be no huge unproductive national debts, and without such debts there could not possibly be any race-annihilating war.

Racial Superiority

Another cause leading to trouble and wars among different peoples is that a nation thinks itself superior to others, thus creating hatred and enmity in the world: a hatred that often leads to bloodshed. Islam has removed all ideas of race difference, and it has put all human beings on the same level, as the Holy Quran says: "O mankind, we have created you of opposite sexes and divided you into tribes and races only that you may recognise each other. There is no virtue in a tribe save in its pursuit of knowledge and in its acquisition of piety. Of you he alone is honourable who is pious and beneficent and who is free from all evil." (49, 13).

To remove the narrow and foolish idea of national superiority the Holy Prophet of Islam has said: "An Arab has no right to consider himself superior to a non-Arab, nor can a non-Arab consider himself better than an Arab. All of you are the progeny of Adam and he was created from dust."

Thus Islam has taught that all people whether East-

ern or Western, are the sons of one father and the servants of one God. The Muslim prayers and fasting and pilgrimage to Mecca, present a wonderful demonstration of equality between various nations with divers languages and countries. In prayers the king and the commoner, the rich and the poor, stand shoulder to shoulder before their Creator; and in fasting the rich also suffer along with their poor brethren from hunger and thirst, and thus from their own experience of what less fortunate brothers suffer, they are moved to spend their money to help the needy and the poor. Likewise in pilgrimage the rich and the poor are enjoined to dress alike. In short in all the acts of worship in Islam there is a lesson of equality and universal brotherhood.

General Causes of War

Among the real causes of wars are also the greed and covetousness for tracts and territories and wealth of other nations, and again the idea of having better civilization and better culture, and the claim therefore to govern other nations. As long as these ideas remain unremoved there can be no possibility of war being outlawed.

Islam definitely says concerning this: A nation which is more civilized than the rest, has no right to subject any other nation; for it is quite possible that, when the subject nation is liberated, it may become more advanced than the governing nation.

To cut the roots of territorial greed and desire of governing others: God says in the Holy Quran: "Do not lift thy eyes to the benefits which we have bestowed on the other nations, in order to try them in their works. That which thy Lord has bestowed on thee is best for thee, and most lasting."¹² It is directed in this verse that one should not attempt to dominate any country because it is prosperous. Nor should it be enslaved in order to rule over it, and to wring wealth from it. On the other hand every nation should think what is best for it. No nation should resort to war for taking possession of others' territory; and no country or nation should be interfered with in its internal affairs. In brief, the ideal of Islam is to establish one central government for the whole of the world, so as to re-

move all the causes of international quarrels and wars. Each country should be free to pursue its natural aspirations, and should have complete autonomy in local affairs, and should be only a unit in the larger whole. Islam does not, however, permit any way for the achievement of this ideal, and leaves the matter of government entirely to the will of the people of different countries.

So according to the teaching of Islam, the division of human beings into different tribes was not that they may govern one another but it was just for this that they may create friendly relations with one another, and think of the betterment and uplift of one another, and benefit from one another's qualities and virtues. Thus would the peace in the world be established automatically.

League of Nations

For the settlement of the international disputes and wars, Islam lays down rules which contemplate a body like the League of Nations but founded upon the principles: "that as soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other, should at once serve notice upon them to submit their differences to the League of Nations for settlement. But if one of them refused to submit, or having submitted, refuses to accept the award of the League and prepares to make war, the other nations then should all fight the defying state." It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations, and is bound therefore to make a speedy submission. And when it so submits then make peace between them and act with justice, for God loves the just.

In 1924 Hazrat Amirul Mominin Khalifat-ul-Masih, the present head of the Ahmadiyya community, while describing from the Holy Quran, the real form of the League of Nations, wrote in his book "Ahmaydiyyat or True Islam," that the present League of Nations had been founded on wrong principles. The League, outlined by the Holy Quran, was of a different character from that which had been formed in Europe. He also wrote that as long as the League was not reformed and reconstituted in accordance

with the principles of the Holy Quran, there would be no peace in the world. This important principle as enunciated in the Holy Quran regarding the constitution of the League of Nations, was to stop the hand of the aggressor, and to help the victim of aggression. In his book he called attention to the fact that the League of Nations has violated this commandment of the Holy Quran in that some territories of Germany were wrested from her and given to the neighbouring nations. He had clearly stated that as this was against the teachings of the Holy Quran, the world would not have peace. Again the League of Nations has not allowed the use of military force to enforce the decisions of the League. As regards this he had pointed out that the principle was wrong. The Holy Quran says that without military forces no League could succeed in its object. Today after so many years it has been proved that what the Holy Quran had presented was right. Hence the peace of the world can be secured if the Powers try to form a League of Nations on the principles mentioned in the Holy Quran.

Before I conclude, I should like to tell the world at large that in the teachings of Islam, which is the religion of peace, lies the sole remedy which promises a better, happier and more prosperous life for the inhabitants of the globe.

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World Troubles And the Way Out

The world has waxed full of sin, and rebellion and transgressions abound and God's wrath is kindled. He will now reveal His face and will compel the world into submission.

The world has denied Him and has persisted in its denial, has dishonored His word, and has forgotten the day of His meeting, has mocked the day of Judgment. The rust of materialism has eaten into the souls of men, and they imagine that the prophets of God were men who possessed persuasive tongues and invented systems of religion to keep men within bounds; and they imagine that they can presume to teach God and rule over His word.

Extravagance has increased and the love of the world has captured the hearts of men. Man is being associated with God as His partner . . . Millions are being spent to induce men to renounce the worship of ONE TRUE GOD.

God bore all this with patience and when men refused to pay attention to His revealed word, He sent His Promised Messenger in order to win men back to God, and he showed sign after sign and miracle after miracle and with untiring patience and love, he called men to the ways of peace, and on their persisting in the ways, he warned them saying:

"O Europe! Thou art not secure, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns in ruins. Foul deeds have been done in God's sight, and He has remained silent for a time, and He will now reveal His face and will strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

"I have striven to gather you under the wings of God's peace but the decrees of fate are inevitable.

"Verily, I say unto you that the turn of this country is approaching. Ye shall behold the age of Noah and witness the day of Lot.

But God is slow in His wrath: repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living."

(Hazrat Ahman)

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